

From Jadidism To New Uzbekistan: Historical And Philosophical Stages Of Social Consciousness Transformation

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Abstract. This article examines the historical and philosophical stages of social consciousness transformation in Uzbekistan from the Jadid reform movement of the late nineteenth and early twentieth centuries to the contemporary New Uzbekistan development strategy. The study investigates the evolution of social consciousness through the lenses of enlightenment, national identity, modernization, independence, and democratic renewal. Employing historical-philosophical, comparative, hermeneutic, and systemic research methods, the article identifies the principal factors that shaped changes in collective consciousness across different historical periods. The findings demonstrate that Jadidism laid the intellectual foundation for modern national consciousness, while the independence era and the New Uzbekistan reforms introduced new paradigms of civic responsibility, social participation, and human-centered development. The research proposes a conceptual model of social consciousness transformation based on continuity, modernization, and value-based renewal. The article contributes to contemporary discussions regarding social development, national identity, and philosophical modernization in Uzbekistan.

Keywords: social consciousness, Jadidism, modernization, national identity, New Uzbekistan, historical philosophy, enlightenment, social transformation, civic culture, modernization reforms.

Introduction. Social consciousness occupies a central place in the philosophical understanding of societal development. Throughout history, transformations in economic structures, political institutions, cultural systems, and educational practices have inevitably influenced collective perceptions, values, and social behavior.

The evolution of social consciousness in Uzbekistan represents a unique historical process shaped by several major stages. Among these stages, the Jadid reform movement occupies a particularly significant position. Emerging in Turkestan during the late nineteenth century, Jadidism advocated educational modernization, scientific progress, national awakening, and cultural renewal. The movement challenged traditional forms of social stagnation and sought to integrate modern knowledge with national values.

According to President of Uzbekistan Shavkat Mirziyoyev, the intellectual heritage of the Jadids remains one of the most important foundations of modern national development. He emphasizes that the ideas of enlightenment, freedom, patriotism, and social responsibility promoted by Jadid thinkers continue to inspire contemporary reforms aimed at building New Uzbekistan [1].

The transformation of social consciousness from Jadidism to New Uzbekistan reflects broader processes of modernization, independence, globalization, and democratic development. Understanding these processes is essential for analyzing contemporary social change and formulating sustainable development strategies.

The primary objective of this article is to investigate the historical and philosophical stages of social consciousness transformation in Uzbekistan and to identify the continuity between Jadid enlightenment ideals and the values underpinning New Uzbekistan.

MATERIALS AND METHODS

The research is based on an interdisciplinary methodological framework integrating social philosophy, historical analysis, sociology, and political philosophy.

The following methods were employed:

- Historical-philosophical analysis;
- Comparative analysis;

- Hermeneutic interpretation;
- Systemic approach;
- Dialectical method.

The theoretical foundation includes the works of President Shavkat Mirziyoyev, Jadid thinkers such as Abdurauf Fitrat, Mahmudhoja Behbudiy, and Munavvarqori Abdurashidxonov, as well as contemporary Uzbek scholars N. Jo‘rayev, A. Erkayev, B. Ganiyev, M. Abdurakhmonova, and CIS researchers V. Stepin, L. Ionin, and A. Panarin.

Primary sources include philosophical works, historical studies, governmental documents, and scholarly publications addressing modernization, national identity, and social development.

Results

The Jadid Period: Formation of Enlightenment Consciousness. The first significant stage in the transformation of social consciousness was the emergence of Jadidism during the late nineteenth and early twentieth centuries.

Jadid thinkers recognized that social stagnation could only be overcome through education, science, and cultural modernization. Their primary objective was to cultivate an enlightened society capable of responding to modern challenges.

Mahmudhoja Behbudiy argued that ignorance represented the principal obstacle to national development and that education was the most effective means of social progress [2]. Similarly, Abdurauf Fitrat viewed intellectual awakening as a prerequisite for national liberation and social transformation [3].

The philosophical significance of Jadidism lies in its attempt to reconcile tradition with modernity. Rather than rejecting cultural heritage, Jadids sought to reinterpret it in light of contemporary scientific knowledge and social realities.

As a result, the movement generated new forms of social consciousness characterized by:

- rational thinking;
- civic responsibility;
- national self-awareness;
- educational activism;
- openness to innovation.

These developments established the ideological foundation for future modernization processes.

Soviet Period: Ideological Transformation and Social Contradictions. The second stage corresponds to the Soviet era, during which social consciousness underwent profound institutional and ideological restructuring.

The Soviet modernization project introduced industrialization, mass education, urbanization, and scientific advancement. At the same time, it imposed a centralized ideological framework that limited independent cultural and national expression.

According to N. Jo‘rayev, this period created a dual consciousness in which official ideological narratives coexisted with traditional cultural values preserved within families and communities [4].

Despite ideological restrictions, several important transformations occurred:

- expansion of literacy;
- development of technical education;
- formation of professional elites;
- growth of urban culture;
- modernization of social infrastructure.

However, these achievements were accompanied by limitations on cultural autonomy and national self-determination.

Consequently, social consciousness during this period reflected both modernization and ideological dependency.

Independence Era: Revival of National Consciousness. The third stage began with the attainment of independence in 1991. Independence created favorable conditions for restoring historical memory, reviving national traditions, and strengthening cultural identity.

This period witnessed the reassessment of historical narratives, rehabilitation of Jadid heritage, and renewed interest in national values.

According to A. Erkayev, independence enabled society to reconstruct its spiritual foundations and redefine its developmental priorities [5].

Several major changes occurred within social consciousness:

- restoration of historical memory;
- strengthening of national identity;
- promotion of cultural heritage;
- growth of civic awareness;
- expansion of religious freedom.

These developments contributed to the formation of a new socio-cultural environment grounded in sovereignty and national self-awareness.

The revival of Jadid intellectual heritage became one of the most important elements of this transformation.

New Uzbekistan: Human-Centered Social Consciousness. The fourth stage corresponds to the reforms associated with New Uzbekistan.

This stage represents a transition from identity restoration toward innovative and human-centered development.

President Shavkat Mirziyoyev repeatedly emphasizes that the principle of “For Human Dignity” should guide all state reforms [6].

The concept of New Uzbekistan promotes:

- ✓ human dignity;
- ✓ active citizenship;
- ✓ social justice;
- ✓ transparency;
- ✓ innovation;
- ✓ democratic participation.

These values signify a qualitative transformation in social consciousness.

The traditional focus on collective survival has gradually evolved into an emphasis on individual initiative, civic engagement, and social responsibility.

Research findings indicate that contemporary social consciousness increasingly incorporates:

- digital literacy;
- entrepreneurial thinking;
- civic participation;
- global awareness;
- innovation-oriented values.

These characteristics reflect the emergence of a modern civic society.

Discussion

Historical Continuity of Social Consciousness. One of the most significant findings of this research is the existence of intellectual continuity between Jadid enlightenment ideals and New Uzbekistan reforms.

The Jadids promoted:

- education;
- modernization;
- patriotism;
- social responsibility;
- intellectual freedom.

Similarly, contemporary reforms prioritize:

- quality education;
- innovation;
- active citizenship;
- national development;
- human dignity.

Although historical conditions differ substantially, both projects share a common philosophical objective: creating a socially responsible and intellectually developed society.

This continuity demonstrates that social consciousness transformation is cumulative rather than discontinuous.

Philosophical Dimensions of Transformation. The transformation of social consciousness may be interpreted through three interconnected philosophical dimensions.

Ontological Dimension. This dimension concerns changes in the relationship between individuals and society.

The transition from traditional to modern social structures has expanded opportunities for personal agency and social participation.

Axiological Dimension. Value systems have evolved from survival-oriented priorities toward self-realization, creativity, and civic responsibility.

As V. Stepin notes, modernization requires the emergence of new cultural values capable of supporting innovative development [7].

Praxeological Dimension. Social consciousness increasingly influences practical social behavior.

The rise of entrepreneurship, volunteerism, civic initiatives, and digital participation demonstrates the growing practical significance of transformed social values.

Conceptual Model of Social Consciousness Transformation

Based on the findings, a four-stage model may be proposed:

Stage	Historical Period	Dominant Consciousness
I	Jadidism	Enlightenment Consciousness
II	Soviet Era	Ideological Consciousness
III	Independence	National Consciousness
IV	New Uzbekistan	Human-Centered Civic Consciousness

This model illustrates the gradual evolution from educational awakening toward participatory and innovation-oriented citizenship.

Conclusion

The historical transformation of social consciousness in Uzbekistan represents a complex and multidimensional process encompassing enlightenment, modernization, national revival, and democratic renewal.

The Jadid movement established the intellectual foundations of modern social consciousness by promoting education, rationality, and national awakening. The Soviet period introduced significant modernization while imposing ideological constraints. Independence enabled the revival of national identity and historical memory. The New Uzbekistan reforms have further transformed social consciousness through the promotion of human dignity, innovation, and civic participation.

The study demonstrates that contemporary reforms are not isolated phenomena but rather constitute the continuation of a long historical trajectory initiated by Jadid enlightenment thinkers.

The proposed model of social consciousness transformation contributes to understanding the philosophical dynamics of social development and offers a conceptual framework for future research on modernization and national identity in Uzbekistan.

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